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**FUNDAMENTAL PRINCIPLES
OF THE
ESTABLISHED CHURCH,**

**PROVED TO BE THE
DOCTRINE OF THE SCRIPTURES;**

**AN
INTRODUCTORY DISCOURSE**

**PREACHED, MARCH 7th, AT
DEBENHAM, IN SUFFOLK,
AFTER READING THE THIRTY-NINE ARTICLES.**

**BY WILLIAM HURN,
VICAR OF DEBENHAM, AND CHAPLAIN TO HER GRACE
THE DUCHESS DOWAGER OF CHANDOS.**

He that hath MY WORD, let him SPEAK my word FAITHFULLY. What
is the CHAFF to the WHEAT? saith the LORD. Jer. xxiii. 28.

Take heed unto THYSELF, and unto the DOCTRINE; CONTINUE in
them: for in doing this thou shalt both save thyself and them that
hear thee. 1 Tim. iv. 16.

Though I PREACH the GOSPEL, I have NOTHING to GLORY of: for
NECESSITY is laid upon ME; yea WOE is unto ME if I preach not
the GOSPEL. 1 Cor. ix. 16.

B U R Y.

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FUNDAMENTAL PRINCIPLES

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THE Author, being persuaded that a true belief of the Doctrines principally handled here is of the very highest importance, has thought proper, not only to print, but to enlarge the original discourse in some places, and to annex notes, additional scripture proofs, &c. for the farther information and satisfaction of his hearers; and that the inquirer after TRUTH may have as much evidence as can well be brought within the compass of a Sermon. Should any be hereby led to, or strengthened in the love of that Truth which GOD hath revealed, and which is the only wisdom that can render us happy, let them not delay to offer thanks and praise to HIM who alone *giveth the increase*, and pray for the divine blessing, favour, and support to a most *unworthy labourer in His vineyard*.

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concerned as can well be brought within the com-
pact of a sermon. He trusts and he desires to be
of service to the love of God, which
God hath revealed, and which is the only will-
dom that can render us happy; let them not
delay to reflect thereon, and pains to them who
alone, without the service, can pay to the divine
pleasure, in doing and suffering to a man's neighborly
interest, in all his power.

A

DISCOURSE, &c.

TITUS II. 1.

Speak thou the things which become sound DOCTRINE.

NOTHING can be of greater importance to us than to be able to distinguish truth from error, and what is sound doctrine from corrupt and false opinions in religion; because our present and everlasting happiness depends upon our *knowing* and *obeying* the TRUTH. And this must appear the more necessary, when we consider, that unless we learn to worship GOD in that way which HE hath appointed, and not *man*, we can render Him no *acceptable* obedience, and all our religious services will be in *vain*. We are warranted to say so from our Lord's words concerning the false teachers of His day, the *Scribes, Pharisees, and Lawyers*, who were so blindly and stubbornly attached to the fanciful traditions of their *Elders* and *Rabbies*, that the WORD of GOD had gradually lost its authority with them, and was, in many instances, set aside, to follow *human inventions*: *But in vain they do worship ME, teaching for doctrines the commandments of MEN.* Mat. 15. 9. If we are content to take our religion from the authority and examples of *men*, whilst the BIBLE is neglected, and its *peculiar doctrines* disbelieved, all our services are in *vain*. They are no other than *will-worship*, and so far from being *pleasing* to GOD, are turned into *sin* before HIM, and HE must hold them in *abhorrence*. We may think highly of our *outward* observances

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ances and forms, our nice attention to ceremony and order, our regular conduct and moral behaviour; but whilst we disregard the plain rule of HIS WORD, those awful reproofs will exactly suit us: *Hath the LORD as great delight in burnt offerings and sacrifices, as in OBEYING the VOICE of the LORD? Behold, to OBEY is better than SACRIFICE; and to HEARKEN than the fat of rams. For REBELLION is as the sin of WITCHCRAFT, and STUBBORNNESS is as iniquity and IDOLATRY. What hast THOU to do to declare MY STATUTES, or that THOU shouldst take MY COVENANT in thy MOUTH; seeing thou hatest INSTRUCTION, and castest MY WORDS behind thee? When ye come to appear before ME, who hath required this at YOUR HAND, to tread MY COURTS? Bring no more VAIN oblations; INCENSE is an ABOMINATION unto ME, —the calling of ASSEMBLIES I cannot away with, it is INIQUITY, even the SOLEMN MEETING. Ye are they which JUSTIFY YOURSELVES BEFORE MEN; but GOD knoweth your HEARTS: for that which is HIGHLY ESTEEMED among MEN, is ABOMINATION in the sight of GOD. 1 Sam. xv. 22. Ps. l. 16, 17. Isai. 12, 13. Luke xvi. 15.* Hence it is plain, that our principles and practice too may have the applause of the world, and be highly esteemed by men; and yet abomination itself before GOD. How needful then to cease from man, and humbly to seek instruction from GOD'S WORD, which, from the nature of a divine revelation, can teach but one system of truths necessarily relating to our salvation; and which must be harmonious and consistent in themselves. And though we find ten thousand discordant opinions contended for by men, who follow their own varying understandings; yet we shall certainly be led into the TRUTH, if, with self-denying meekness, simplicity, and prayer, we search the Scriptures. Through the blindness and depravity of our own hearts, and the world around us, we are necessarily in a wilderness, crossed by numberless windings, full of snares and pit-falls, and most dangerous mazes of error: yet
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a *strait and narrow way* of safety lies before us; and a faithful God hath promised, that *the wayfaring men, though fools, shall not err therein.* Is. xxxv. 8. These travellers have all confessed *themselves fools that they might be wise*; for they *trust in the Lord with all their heart*; and *lean not to their own understanding.* 1 Cor. iii. 18. Prov. iii. 5. It is said, *there must be heresies among us, that they which are approved may be made MANIFEST.* 1 Cor. xi. 19. These are trials for the *upright*, by which their faith is evidenced, strengthened, and made to shine *brighter*, to the praise of HIM that *KEEPS* them; whilst *unstable professors, mere formalists*, and such as *trust in themselves, or in men*, are *tossed to and fro, and carried about with every wind of doctrine, and stumble, and fall, and are broken, and snared, and taken.* Eph. iv. 14. Isaiah viii. 15. Abominable heresies and impious superstitions had crept into Christian Churches, even in the Apostles' times; and many more were predicted. Thus we read of the *doctrine of Balaam*, and the *doctrine of the Nicolaitans*, both *bateful to God.* Rev. ii. And the *doctrines of the man of sin*, or the *Pope* and his followers, are called *doctrines of devils.* 2 Thess. ii. 3—12. with 1 Tim. iv. 1. The New Testament abounds with cautions to *beware of false prophets and anticrists*, and of the *many deceivers*, who were then, and should afterwards be *in the world.* And we frequently find the *Apostles*, after the example, and by the authority of their MASTER, warning the churches; —one crying, *Beware, lest ye be led away with the error of the wicked*; a second, *Contend earnestly for the FAITH which was once delivered to the Saints*; and a third, *Charge some that they teach NO OTHER DOCTRINE*: and in another place, *Beware lest any man spoil you through PHILOSOPHY and vain deceit, after the tradition of MEN, after the rudiments of the world, and not after CHRIST*; and again, *Hold fast the form of SOUND WORDS*; and in the text, *Speak thou the things which become SOUND DOCTRINE.* 2 Pet. iii. 17. Jude 3. 1 Tim. i. 3. Col. ii. 8.

2 Tim. i. 13. This Epistle was written to *Titus Bishop* of the church in *Crete*; and the words just cited may be considered as an address to every Christian minister; *Speak thou, &c.* I have chosen them with application to myself, and the situation in which I stand before you this day, as *your Minister*, appointed such by the call and Providence of God. In the view of this *most arduous of all undertakings*, I cannot but feel my own *insufficiency*; and *who is sufficient for these things?* 2 Cor. ii. 16. Yet relying on HIM whose *strength is made perfect in weakness*, I trust to be found *faithful*, and, through the *divine help*, to *speak those things to you, and those only which become sound doctrine.* 2 Cor. xii. 9. I had rather open my mouth no more in a pulpit than not to speak *the Truth as it is in Jesus*. And it concerns you, my brethren, and it is your duty to inquire, whether what you hear from the mouth of ministers be agreeable to the *Scriptures*. CHRIST himself bids you *Take heed what you hear*. You are exhorted to *try the spirits whether they are of God*. And the LORD thus directs you by his prophet to examine the doctrines of your teachers: *To the law and to the testimony; if they speak not according to THIS WORD, it is because there is NO LIGHT in them.* Mark iv. 24. 1 John iv. 1. Isaiah viii. 20. But another circumstance attends my appearance here at this time. I have just read, in your hearing, that *form of words*, which comprizes in 39 Articles the belief of the *Church of England*, and which every minister in the establishment is obliged to subscribe before he can be authorised thereby to preach. To these articles I have set my hand three several times; and have now declared publicly before you, that "I give my unfeigned assent and consent to them." It must follow then, that I believe the *articles themselves* contain a *form of sound words*, or I should be unworthy of any confidence. Could I profess to believe them, for the sake of temporal emolument, and to gain an easier subsistence in this frail, precarious life, I should justly forfeit

forfeit all claim, not only to your *esteem*, but even to your *attention*. I am free therefore to declare, that I regard them as a just and noble summary of Christian Truths, founded on, and agreeing with the pure doctrines of God's *revealed Word*. And my design, in the following discourse, is to defend this declaration in some of the *leading Articles*. It will hardly be expected that I should consider many, or enlarge much on those selected; but that, if it please God to spare me, may be occasionally done afterwards. To shew that the *foundation* and *main pillars* of the building are *good* must be my present object: and so far as my limits will allow, I have no doubt of proving, that when we preach *according to the Articles of the established Church*, we *speak the things which become sound doctrine*.

The *first Article* is on the doctrine of the TRINITY, setting forth, that "there is but *one* LIVING and TRUE GOD, &c. and that "in unity of this GODHEAD there be three persons of one substance, power, and eternity, the FATHER, the SON, and the HOLY GHOST." The *second Article* proclaims "the two whole and perfect natures of CHRIST," the divine and the human, asserting Him to be "VERY GOD and VERY MAN, who truly suffered to be a sacrifice, not only for original guilt, but also for actual sins of men." And the *fifth* speaks of the HOLY SPIRIT, a *third person* in the same divine essence, being "of one substance, majesty, and glory with the FATHER and the SON, VERY and ETERNAL GOD." These are GLORIOUS TRUTHS, which lie at the very *foundation* of true religion, in the acknowledgment of which our present comfort and everlasting happiness are concerned, and which accordingly shine like *sun-beams* throughout the *scriptures*. Yet some, or all of them were denied by false teachers in the *first century*; more remarkably by Arius in the *fifth*, by F. and L. Socinus in the *sixteenth* and *seventeenth*; and by many in the present day, who are called *Arians*, *Socinians*, and *Unitarians*.

tarians. Could they prove *their principles* true, and bring all men to receive them, they would root *Christi-anity* itself out of the world, and the *Bible* with it. For we there find that all the divine titles, appellations, and attributes, which are applied to GOD the FATHER, are equally applied to the SON. And this being a fact, what becomes of the *BIBLE*, if *CHRIST* be not God? It is expressly said, that *the WORD* (or second person in the GODHEAD), *was WITH GOD*, and that *the WORD WAS GOD*. Also that *the WORD was MADE FLESH*, and *dwelt among us*, &c. John i. 1—14*. Add to this the Apostle's testimony, that *GOD was manifest in the FLESH*; and we have such proof of the *two natures* of *CHRIST* as no sophistry can evade, nor any thing else except a *taking away from the words of the Book*. 1 Tim. iii. 16. *JESUS was both worshipped and prayed to*, when employed in the work of salvation upon earth. He declared, *that all men SHOULD honour the SON, EVEN AS they honour the FATHER*. John v. 23. And we find the disciples, convinced of their own weakness, and of His Almighty power †, beseeching the
 LORD

* I know not which is more glaring, the imbecility, or the rashness of those writers, who would father the *Apostle's doctrine* on a *Heathen philosopher*. It is a fact well ascertained, that not only the *institution of sacrifices*, but the *doctrine of the Trinity*, and various other parts of true religion, were, in ancient times, copied from GOD's church by the *Heathen world*, and corrupted by them. See a learned and judicious Essay on the subject, in a valuable book, entitled, "*Horæ Solitariae*." If there were no other undeniable proofs of *CHRIST's Divinity*, we might stop to argue the point a little with those *dreamers*, who tell us the *Apostle* borrowed from *Plato*. But as this is far from being the case, there is no necessity to perplex our illiterate brethren by contending the matter with such as venture to deny that *ALL Scripture is given by inspiration of GOD*. 2 Tim. iii. 16. There are *some things* in *John*, as well as in *Paul's epistles*, very *mysterious*, and *hard to be understood*; which men can never learn, while they confide in their *own wisdom*, and which the *unstable wrest*, as they do also the *OTHER Scriptures*, unto their own destruction. 2 Pet. iii. 16.

† Ascriptions of divine power to Jesus after his resurrection are almost numberless. *Eneeas, JESUS CHRIST maketh thee whole*. Acts ix. 34. *Now GOD himself, and our FATHER, and our LORD JESUS CHRIST direct our way unto you*. And the LORD make you to increase and abound in love one toward

LORD to *increase their faith*. Luke xvii. 5. But it is clear from scripture testimony, and the nature of the thing, that none but GOD alone hath the hearts of men absolutely at His disposal, and can give and increase faith. Prov. xvi. 1. and xxi. 1. Had the Apostles been wrong, would not He have rebuked, or set them right, who told others that *trusted in their own righteousness*, they were *like whited sepulchres*, and a *generation of vipers*; and who said to Peter himself when he rashly opposed His propitiatory sufferings, *Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of GOD, but those that be of men?* Mat. xxiii. and xvi. 23. The incommunicable name **JEHOVAH**, which is *peculiar* to the ONE ETERNAL, IMMORTAL, and ONLY WISE GOD, is often applied to the SON. *This is HIS NAME whereby HE* (the **RIGHTEOUS BRANCH raised unto David**) *shall be called*, **JEHOVAH OUR RIGHTEOUSNESS**. Jer. xxiii. 5, 6. In various places HE is called **LORD, GOD, THE LORD GOD, THE MIGHTY GOD, &c.** His name is **IMMANU-EL**, or **GOD with us**; and **JESUS**, because HE *saves His people*

toward another, and toward all men. 1 Theff. iii. 11, 12. The person signified in the latter clause must be the same with the next immediate antecedent, viz. the **LORD JESUS CHRIST**, who, in the *unity* of the *divine essence*, through the energy of the *third covenanting person*, enlarges his people's hearts with love to himself, to one another, and to all, not excepting their enemies. See Rom. v. 5. In another place, this people are all said to *call upon the name of JESUS CHRIST our LORD*, or to *invoke the name of our LORD the ANOINTED SAVIOUR*. It is descriptive of the *true worshippers*; and shews that the **AUGUST PERSON** thus supplicated and adored cannot be less than GOD. And the *personality* is distinguished from the *unity of substance* in the following verse, where we are taught that *grace and peace come from GOD our FATHER, and from the LORD JESUS CHRIST*. 1 Cor. i. 2, 3.

* See Is. ix. 6.—xxv. 9.—xl. 9, 10, 11.—xliii. 3.—lii. 7.—liv. 5. with Col. i. 16, and Rev. xix. 7, and Eph. v. 32. Is. lxi. 10. compared with Phil. iii. 3. Is. lxiii. 16. Job xix. 16. Ps. xlvii. 5. Zeph. iii. 17. John xiv. 9.—xx. 28. Col. ii. 9. Tit. ii. 13. 2 Pet. i. 1. 1 John v. 20. Jude 4, 25, &c. &c. Compare also Ex. iii. 4. with Mal. iii. 1. and Acts vii. 30. Ps. xlv. 6. with Heb. i. 3. Ps. lxxviii. 17, 18, with Eph. iv. 8. Ps. cx. 1. with Mat. xxii. 43. Is. xlv. 6. with Rev. i. 3, 11, 13. Zech. xiii. 7. with Phil. ii. 6.

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from their sins. Mat. i. That He actually made *atonement* for them, and delivers *all His people from all their sins* is incontestible, if words may be allowed the only meaning they can bear, as will be more fully considered under the 11th Article. And it may be reasonably asked, how could CHRIST accomplish this *great Work*, if He were not what an Apostle styles Him, *GOD over all blessed for ever?* Can any save besides JEHOVAH? Hear what He saith Himself: *I, even I am JEHOVAH, and besides ME there is no SAVIOUR.* Is. xliii. 11. But JESUS CHRIST is that same JEHOVAH the SAVIOUR: *neither is there salvation in ANY OTHER; for there is NONE OTHER NAME under heaven given among men whereby we MUST be SAVED.* Acts iv. 12.

The HOLY GHOST is distinct in *person* from the *Father* and the *Son*; yet of the same undivided, eternal, self-existent *essence*. The properties of *personality*, or a distinct *personal subsistence*, and all divine powers and attributes are ascribed to Him*. And whereas He is said

* *And the HOLY GHOST descended in a bodily shape like a dove upon Him, &c.* Luke iii. 22. *The HOLY GHOST said, Separate ME Barnabas and Saul for the work whereunto I have called them.* Acts xiii. 2. *It seemed good to the HOLY GHOST, &c.* Acts xv. 28. *Take heed therefore unto yourselves and to all the flock, over the which the HOLY GHOST hath made you overseers, to feed the Church of God, which He hath purchased with his own blood; peculiarly such through the union of the divine and human natures in CHRIST.* Acts xx. 28. And now will any reasonable man contend that these passages convey no other idea than that of an *emanation* or a *creature*? Heb. ii. 4, and elsewhere, the gifts and operations of the Holy Spirit are expressly distinguished from himself. But I must be short; only I would just remark, that the *order* of the three persons varies in the sacred pages, teaching us that "in this Trinity" "none is afore, or after other; none is greater, or less than another." For instance, *The grace of the LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST be with you all.* 2 Cor. xiii. 14. Here the *grace* of the second person, or the *full and free salvation* of CHRIST; the *everlasting love* of the first (in *essential union* with the SON and SPIRIT), from whence *salvation* flowed; and the *communion* of the third, or HOLY GHOST, who *applies* this salvation to believers, gives them *fellowship with the FATHER and the SON*, and *renews them in knowledge after the image of him that created them*;—these are the *covenanted blessings* which the Apostle prays the Corinthian church may

said to *proceed* from the FATHER and the SON, this may be, either with respect to the *mode* of His existence incomprehensible to us, or to His *office capacity* and *covenant engagements* in the salvation of sinners. There can be no *derived* power in either of the *divine persons*, nor any will *diverse* from the will of the whole GOD-HEAD: but in the *unity* of the *same substance* each *separate person* is SOVEREIGN, INDEPENDENT, ALMIGHTY, UNCHANGEABLE, and EVERLASTING. Thus, *as the FATHER raiseth up the dead, and quickeneth them; even so the SON quickeneth whom HE will.* John v. 21. Likewise it is the SPIRIT that quickeneth: *and all these worketh that one and the self-same SPIRIT, dividing to every man severally as HE will.* John vi. 63. 1 Cor. xii. 11. The HOLY SPIRIT teaches, guides, sanctifies, and dwells in *all the elect people of GOD.* And they who, in some places are said to be *born of the SPIRIT, the temple of the HOLY GHOST,* and to have the SPIRIT dwelling in them, in others are declared to be *born of GOD, the temple of GOD,* and to have GOD dwelling in them; for these terms are indifferently used to express the same truth. John iii. 8. 1 Cor. vi. 19. Rom. viii. 11. John i. 13. 1 Cor. iii. 16. 1 John iv. 15. What need be added except the observation, that such as deny the *real* Divinity of the Son and the Spirit do what in them lies to deprive the Church of a REDEEMER and a SANCTIFIER? And could they possibly succeed in their attempts to invalidate the divine record, they would leave us, with the Bible in our hands, under inextricable doubts, and in a wretched

may enjoy in the *Tri-une* GOD. Heb. v. 9. Jer. xxxi. 3. John xvi. 14. 1 John i. 3. Col. iii. 10. with Tit. iii. 5. Should any one choose, for trial's sake, to substitute the name, or conceive the idea of a man, or mere creature, in the place either of the first or third persons here specified, and is not struck with the shocking inconsistency, there is reason to be shocked for him. Were there no other texts to prove a Trinity of persons in one common, undivided essence, one would think here is ground sufficient to induce a candid inquirer to give his assent to the doctrine.

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uncertainty more dreadful even than *Heathenism* itself in its darkest state. But *they shall proceed no farther* than the attempt : for *the Scripture cannot be broken ; and the foundation of GOD standeth SURE, having this seal, the LORD KNOWETH them that are HIS.* 2 Tim. ii. 19. *Other foundation can no man lay than that is laid, which is JESUS CHRIST.* 1. Cor. iii. 11. And HE being ALMIGHTY to support His Church, *the gates of hell shall not prevail against it.* He hath *all power in heaven and in earth ;* and the day approaches when He will appear in *His own glory, which He had with the FATHER before the world was :* when also every eye shall see Him, and He will break His adversaries with a rod of iron, and dash them in pieces like a potter's vessel. Mat. xxviii. 18. John xvii. 5. Rev. i. 7. Pl. ii. 9*.

Proceed we now to the account which is given of *man* in this form of sound words. The ninth Article treats of *original, or birth sin ;* and sets forth that this sin “ *confists not (as the Pelagians do vainly talk) in the following of Adam,*” i. e. in committing *actual* transgressions as Adam transgressed, as if man were no sinner till he had sinned by his own *personal exertions :* but “ *it is the fault and corruption of the nature of every man, that*

* Though it is easy to prove the orthodox opinions from the best writers in the early Christian ages ; yet as it is now generally admitted that the *fathers* were fallible men, and that there are some manifest absurdities, contradictions, and errors in their writings, it becomes us to leave *them* in their proper place, and in all our decisions to abide by *that authority* to which *they* professed subjection. To keep disputing chiefly from the *fathers* and *mere human authorities* seems to me a *device* of the *enemy*, in order, either to hold men in perpetual uncertainty, or to procrastinate the event of the contest, and so obtain some advantage by *delay*. Therefore let the adversaries of *these* and the following doctrines, either throw off at once the cloak of a partial and pretended veneration for scripture, or meet the professors of them on sacred ground only, if they have the courage and candour to do it. And as in *former times*, so I doubt not but *now* GOD has many servants to whom He has *given* a mouth to speak, and wisdom to answer the *gainsayers* with arguments which they shall never refute, and to oppose them with weapons against which even their *master* himself could not stand, but was constrained to fly in disgrace. Mat. iv. 1—11.

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naturally is ingendered of the offspring of Adam," the sin in which he is born, "whereby man is very far gone from original righteousness." The *infection* was propagated from the first sinner to all his natural posterity, and lies in the depravation of the faculties of the soul, which are all corrupt and estranged from God and holiness, and all the *wisdom* of it *earthly, sensual, devilish*; whereby the *members* of the *body* are become *instruments of sin*, and the whole man, whilst unregenerate, or without the renewing grace of the SPIRIT, is the *devil's captive* and the *bond slave of sin*; for he "is of his own nature inclined to evil *". Job. xxv. 4. James iii. 15. Tit. iii. 3. 2 Tim. ii. 26. Rom. vi. 20. Agreeable to this account the *Scriptures* teach that we are *shapen in iniquity and conceived in sin*; that we are all as an *unclean thing*, and all our *righteousnesses* as *filthy rags*; that we are *transgressors from the womb*, having all like *sheep gone astray*, and turned every one to his own way; that in a state of nature every *imagination of the thoughts of man's heart is only evil continually*; for they are altogether become *filthy*, there is none that doeth good, no not one; that the heart is *deceitful above all things*, and desperately

* Some persons, who have followed me as far as the 9th Article without difficulty, or reluctance, may here be tempted to stop and go no farther, it being one part of the *heart's deceitfulness* to oppose as long as possible the *knowledge of itself*. I would therefore earnestly intreat the reader not to shrink from the important inquiry; but well to consider, and duly to weigh the evidence adduced: for this and the following doctrines are grounded on the same infallible testimony as the former. We are in no danger of degrading human nature too low, provided we keep within *Scripture bounds*: but are in *infinite danger*, if whilst we proclaim its *improper dignity and powers*, others are thereby kept in ignorance of their state, and fall *blindfold into everlasting destruction*. Our good old Divines were not afraid, but thought themselves bound to speak out on this subject. "Every man," says Archbishop Usher, "is by nature dead in sin as a loathsome carrion, or as a dead corps, and lieth rotting and stinking in the grave having in him the seed of all sins. We have lost by original sin all the righteousness we had in our creation: so as now if God should say to us, Think but a good thought of thyself, and thou shalt be saved; we cannot: but our nature is as a stinking puddle, which in itself is loathsome, and being moved is worse." Body of Divinity, p. 143—5.

wicked; that the whole world lieth in wickedness, or in the wicked one; that Satan worketh in the children of disobedience, i. e. the unregenerate; that such are of their father the devil, and the lusts of their father they will do; and that the heart of the sons of men (in distinction from the children of God) is full of evil, and madness is in their heart while they live. Ps. li. 5. If. lxiv. 6.—xlvi. 8.—liii. 6. Gen. vi. 5. Ps. liii. 3. Jer. xvii. 9. 1 John v. 19. Eph. ii. 2. John viii. 44. Eccl. ix. 3. Man is declared to be the *servant of sin*, *fold under sin*, and to finish the humbling description, is indeed *dead in trespasses and sins*. John viii. 34. Rom. vii. 14. Eph. ii. 1*. The Pelagians of old, and the Socinians and others of modern times affect to deny the doctrine; by which denial they undesignedly support it, proving themselves to be under the power of that *spiritual blindness* which is one universal effect of *original sin*†. Man's fall, and the depravity consequent upon it are demonstrable from those effects which, in a

* Other proofs of the doctrine see in If. vi. 5. and Dan. x. 8. with Luke v. 8. Job ix. 3.—xxv. 4—6. Jer. ii. 23.—iv. 23. Luke xi. 13.—xv. 3—32.—xviii. 19. Mark vii. 23—23. with Rom. vii. 23, 24. 1 Cor. i. 20, 21.—ii. 14. John v. 25. Rom. iii. 23.—vi. 19. Gal. v. 19—21. Col. i. 13.—ii. 13. 1 Tim. v. 6. Tit. i. 15. 1 John iii. 8. &c. &c. &c. Compare Hof. xiii. 9. with Mat. xviii. 11. Gen. ii. 17.—iii. 7, &c. with Rom. v. 12, 18, 19, and vi. 23. If. xlix. 24.—liii. 12. with Luke xi. 21, 22, and Acts xxvi. 18. Compare also Ps. xiv. and liii. v. 9.—cxl. 3.—x. 7. If. lix. 1—15. and Ps. xxxvi. 1. with Rom. iii. 9—20.

† For it is certain that by nature there is none that understandeth; nor can any one see, in a spiritual sense, till born again. Rom. iii. 11. 1 Cor. ii. 14. John iii. 3. *Spiritual blindness* is also attributed to the power of Satan; because he is the influential author of sin, and keeps men in darkness by working on their carnal desires and depraved imaginations. Thus, *If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* 2 Cor. iv. 3. Satan hides the Gospel from them by placing their own supposed goodness and abilities in the way, and thus cherishing their pride and self-sufficiency; and also by captivating their affections with delusive views of worldly glory and pleasure, and lying vanities, which have a similar effect on the enslaved soul as dust thrown into the bodily eyes, or a bandage which holds them in gross darkness. If. xxv. 7. 2 Cor. iii. 15. Eph. iv. 18.

greater,

greater, or less degree, are common to the whole kind. As the running waters must necessarily issue from some head, so the corruption of our nature is certain from its polluted streams, such as pride, self-will, folly, hatred, malice, envy, wrath, strife, falsehood, ambition, covetousness, sensual lusts, unholy affections, bitter and extravagant passions, the devotion of the heart to worldly pleasures, honours, profits, &c. and a disregard, or even contempt of spiritual joys and heavenly exercises. These dispositions are the very reverse of what the law of GOD requires, and of that worship and service which are the Creator's due, and which His justice and holiness oblige Him to exact. His law insists upon our loving HIM *with ALL our heart, and with ALL our soul, and with ALL our mind, and with ALL our strength; and our neighbour (every man) AS another SELF.* Mark xii. 30. And it curses and condemns to *everlasting destruction* for the *least* deviation, though only in *thought*, *the wages of every sin being death.* Gal. iii. 10. James ii. 10. Rom. vi. 23. Comparing our hearts and lives with this *holy law* we are brought to understand how *the carnal mind* (man's natural disposition) is *enmity against GOD*; that *it is NOT SUBJECT to the LAW of GOD, neither indeed CAN be:* and the Article is justified in declaring that original sin, "in every person born into this world, *deserveth* GOD's wrath and condemnation." Rom. viii. 7. For we are indeed *by nature* * *the children of wrath*, under the just sentence of that *perfect law*, by which *the wrath of GOD is revealed from heaven against ALL ungodliness and unrighteousness of men.* Eph. ii. 3. Rom. i. 18. *Original sin* is the fountain from which flow all the *actual crimes* and *wickedness* in the world †.

The

* An excellent Commentator observes, that "by this single word the *whole of man*, when at the very highest pitch of his own greatness, powers, attainments, &c. is as it were with a *thunderbolt*, levelled with the dust." Beza in loc.

† The knowledge of this doctrine can alone give us the *true knowledge* of the world. It solves those difficulties around us which would otherwise

The *outgoings* of it vary in different persons; but the *body of corruption* itself is in every descendant of Adam, Christ alone excepted. As God could not create man at first in this evil state, the *doctrine of the fall* is evident: and

wife be inexplicable, such as the origin, power, extent, and pernicious effects of *moral evil*, the necessity and multiplicity of coercive *penal laws*, which, however numerous, or severe, are utterly insufficient to *bound* the tide of *corruption*: and also accounts for that phrenzy of human depravity *war*. *From whence come wars and fightings among you? Come they not hence, even of your LUSTS, that war in your MEMBERS?* James iv. 1. Pride, ambition, avarice, lewdness, envy, hatred, revenge, &c. are the *lusts*, which, when accompanied by power and opportunity for indulgence, disdaining all other restraints, have so often led to scenes of anarchy, death and horror: and which have been so universal, that the history of nations is little more than a detail of the extravagances of men's *lusts*. No country has yet been discovered wherein the inhabitants have not been incited by their *lusts* to shed each other's blood. And though many individuals, from education, or a constitutional tenderness of spirit are shocked at the idea of war and bloodshed; yet the seeds of strife and contention are in the *nature of man*. The *restraining grace* and *providential interposition* of God form the grand, though unacknowledged cause, why many are kept from enormous crimes. Gen. xx. 6. It is clear from Scripture that *hatred in the heart is murder in embryo*; that the *sin* hath a beginning, though not arrived at maturity. Mat. v. 22. 1 John iii. 15. And the *law*, by which God will judge the world, takes cognizance of and condemns for *sinful inclinations* as well as *criminal actions*. Rom. vii. 7. And it is *holly, just, and good*. Ib. 12. How evident then that *by the deeds of this law there shall no flesh be justified in His sight!* All that stand upon it for justification, must perish under it; but to them that are in CHRIST, who alone has fulfilled it, there is no condemnation. Mat. v. 17. Rom. viii. 1. He is the *second Adam*, or representative of His seed, by whom *grace reigns through righteousness unto eternal life*. As the *first Adam* lost all for his posterity, so CHRIST gains all for His people, and they receive all out of His fulness. Col. ii. 10 — iii. 11. John i. 16. Rom. v. 18, 21. A *real and experimental* acquaintance with original sin is a key to the right understanding of the whole Scripture, and used by the Holy Spirit to open and apply those truths which must ever appear *mysterious* to such as are *insensible* of their *natural depravity*. It is a preparation of the heart absolutely necessary before we can close with redemption and salvation *perfected* by a *Surety*. Heb. v. 9. vii. 22. Without a true knowledge of ourselves, the beauty of the Saviour, and the wisdom of God in the Gospel are unavoidably *hid* from us: and our hearts are unaffected with those glad tidings at which believers are filled with joy unspeakable. If. liii. 2. Who will seek after, or value a Saviour, who fancies he is not lost; or who will desire, either medicines, or advice, who believes himself well? Certainly the *whole need not a physician, but they that are sick*. Mat. ix. 13. When we feel our *disorder and misery*, then *Christ crucified* is no longer *foolishness* to us; but the *power of God and the wisdom of God*. 1 Cor. i. 23, 24. Then to be *converted* and become *new creatures*, to acknowledge we are *vile*, to *abhor* and *deny our-*
selves

and we are accordingly informed that God *made man upright*, perfectly holy as a creature, and capable of continuing so; but that *man hath sought out many inventions*, wicked devices, and *destroyed himself*. Eccl. vii. 29. Hos. xiii. 9. It appears from Rom. v. and elsewhere, that by the fall *guilt* was *imputed*, as well as a *corrupt nature derived*, to the whole race; and so the Article calls original sin, not only the *corruption*, but "the *fault*, or *guilt* of our nature." Ever since that event man is born under a covenant already broken by our first public head and representative; and which every one transgresses in his *own person*, as soon as capable of *actual sin*; for the *imagination of man's heart is evil from his youth*. Rom. vii. 1. 1 Cor. xv. 22. Gen. viii. 21.

Having learnt something of *original sin*, we shall be the better prepared to receive the following Article on *free will*, or the utter inability and impotency of man to pay any *acceptable service* to God till *regenerated* by His SPIRIT, and made partaker of His *grace*. "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have *no power* to do good works pleasant and acceptable to God, without *the grace of God by CHRIST*, *preventing* us, that we may have a *good will*, and working with us *when we have that good will*."

The great German Reformer, *Luther*, wrote a book entitled, "*The human will a slave*;" which expresses its

selves, and *for sake all for Christ* are paradoxes no more. Mat. xviii. 3. 2 Cor. v. 17. Job xl. 4.—xlii. 6. Luke xiv. 33. We are then taught, not in *profession* only, but in *reality*, that the *world* is our *adversary*; and can receive such warnings as the following without surprise, or any attempt to explain them away: *Be not conformed to this world. If any man love the world, the love of the Father is not in him. Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.* Rom. xii. 2, 1 John ii. 15. James iv. 4.

true

true character before conversion*. It is under bondage to the *body of sin* with all its evil desires, passions, and lusts; and in such sort that the man has not the least inclination to that worship and service which God must require; and cannot even *choose* the way of *salvation* by CHRIST till *made willing in the day of His power*. Job xxi. 14. Ps. cx. 3. *As God is a Spirit, they that worship HIM must worship in Spirit and in truth.* John iv. 24. But this is impossible to those who *have not the SPIRIT*, nor *learnt the truth as it is in JESUS*. Jude 19. Eph. iv. 21. The Article asserts that "*man cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God,*" or serving Him with acceptance. And herein it speaks the *sound doctrine* of GOD's Word. By nature we are not only *ungodly*, but *without strength*; not *sufficient of ourselves to think any thing as of ourselves*; but our *sufficiency is of GOD*. Rom. v. 6. 2 Cor. iii. 5. The Apostle speaks in his *own person* and those of the *other Apostles*; and surely after *them* men should blush to talk of *their self-sufficiency*, which is arrogant rebellion against God, and a wicked contradiction of His Word. The language of those whom God hath awakened to a just perception of their weakness and misery is very different; for *they cry, Turn THOU me and I shall be turned. GIVE me understanding, and I shall live.* Jer. xxxi. 18. Ps. cxix. 144. Must we come to CHRIST for *life*? It is a glorious truth that HE *is the resurrection and the LIFE*; that *he that BELIEVETH in HIM, though he were dead (as men by nature are in sin) yet shall he live*; and that *who-*

* "Man fallen," says Bishop Reynolds, "without the grace of God, is free only unto evil." Sermon at Lincoln's Inn, p. 339. He is a willing slave, who can do nothing but sin; and what he does he loves. As he acts *voluntarily*, and is determined by his own choice, he is so far a free agent, who is evidently both accountable for his actions, and worthy of punishment. So likewise in *conversion* he acts from choice. The mind is *enlightened* to perceive the truth; the *affections* are *avon* over to it; the *will* is determined in the pursuit; and thus the *new man* is not *compelled*, but rather *drawn*, or *made willing in the day of CHRIST's power*.

ever liveth and believeth in Him shall NEVER DIE—a spiritual death again, or the *second death* hereafter. John xi. But whence the power of believing? The *Scriptures* represent it to be entirely the gift of God. *Unto us it is GIVEN to believe on Him, &c.* Phil. i. 29. CHRIST is exalted to GIVE repentance (spiritual conversion) and forgiveness of sins, the full and free pardon of them through faith in His blood. Acts v. 31. Faith is as it were the hand, or instrument by which we take hold of CHRIST and appropriate His merits; and we cannot have even that till God confers it. *By grace are ye saved through faith; and THAT not of yourselves: it is the GIFT of God.* Eph. ii. 8. The same truth is affirmed repeatedly by CHRIST: *No man can come to me, except the FATHER draw him; or except it were GIVEN unto him of my FATHER.* John vi. 44. 65. He proves His doctrine from the prophets, in whom it is written, that all His children, or people should be taught of God. Is. liv. 13. And adds, *Every man therefore that HATH HEARD and HATH LEARNED of the FATHER, cometh unto ME.* But we know neither the Father, nor the Son, nor the Gospel itself till they are revealed unto us. Mat. xi. 25—27.—xvi. 17. Gal. i. 15, 16. i Cor. ii. 7—10. They who strive to explain these expressions, not of an inward, but some outward power, as the means of grace, the written, or preached word, &c. do evidently pervert the pure truth of the Scripture. For lest we should imagine that faith in the Gospel preached is, in any degree, effected by ourselves, it is expressly said to be of the operation of God; and according to the working of His mighty power which He wrought in Christ when He raised Him from the Dead. Col. ii. 12. Eph. i. 19. And most assuredly, if faith were the fruit of any power naturally in us, then the Scriptures would be wrong in pronouncing it, as they do, *the fruit of the SPIRIT.* Gal. v. 22. They also, who contend for universal grace given to all men, which they may of themselves improve, either to believe, or

otherwise, have the *divine Truth* against them *. For in that case, men would make *themselves* to differ, and have *whereof* to glory. Against which proud delusion the Apostle asks, *WHO maketh THEE to DIFFER ? And what hast THOU that thou didst not RECEIVE ? Now if thou didst RECEIVE it, why dost thou GLORY, as if thou hadst not received it.* 1 Cor. iv. 7. God owes no man any thing but the reward due to *sin*, which is *eternal death*. And therefore, in the dispensation of His *special gifts*, He may bestow them on whom He will ; and no *wrong* is done to those from whom they are *with-held*. Wherever *saving grace* is given, it is an act of *abounding mercy*, most perfectly free : and it is impious presumption in any to say, that GOD may not do *what He will with His own*. If He may not, where is His SOVEREIGNTY ? for it is *essential* to THAT, that He should *have mercy on whom He will have mercy, and have compassion on whom He will have compassion*. Rom. ix. 15. Therefore to *some* it is said, *The LORD hath not GIVEN you an heart to perceive, and eyes to see, and ears to hear*. Deut. xxix. 4. And to *others*, *It is GIVEN unto YOU to know the mysteries † of the kingdom of heaven, but to THEM it is*

* The doctrine of the ancient *Semi-pelagians* and modern *Arminians*.

† *The mysteries of the kingdom*, or the *spiritual truths* of the Gospel, such as the doctrine of *regeneration*, or the *New Birth*, the *life of Faith* in CHRIST, &c. which things are *bidden* from the *carnal mind* : and the *SECRET* of the LORD always *was with them that fear Him* ; and He *shows them His covenant*. Ps. xxv. 14. Many are without this knowledge : and the grand impediment is *pride*. Their hearts rise against the *humiliating truths* of the Gospel, which will have all glory taken from the *creature* and given to CHRIST. 1 Cor. i. 31. They persist in leaning to their *own wisdom*, and carnal prejudices, trusting in their forms, and retaining their good opinion of *themselves*, though without the least ground of truth : and so the Gospel is *hid* from their *eyes*, *because they seeing see not, and hearing they hear not, neither do they understand*. Mat. xiii. 13. See ll. xxix. 13, 14. &c. compared with Mat. xv. 7. The prophet there gives a lively picture of Christ's virulent opposers, the scribes and Pharisees, shewing how and why they would reject His doctrine,

is not GIVEN. Mat. xiii. 11. We resolve both into the good pleasure of His will, whose counsel shall stand, and He will do all His pleasure. Eph. i. 5. 1st. xvi. 10. We admire His goodness and His love, His justice and His power; and it becomes us, as we admire, to serve Him with fear, and to rejoice with TREMBLING. Pf. ii. 11. I conclude therefore that the gift, drawing, revelation, &c. just mentioned, are descriptive of the Spirit's influence, convincing a sinner of his guilt, discovering the SAVIOUR in His glorious person, offices and complete salvation, and empowering the soul to rest on CHRIST alone for acceptance. John xvi. 8, 14. Rom. i. 16. 1 Cor. xii. 3. Eph. i. 6. It is what the Article means by "the grace of God, by Christ, preventing us, that we may have a good-will;" and shews that *Except a man be born of the Spirit he cannot enter into the kingdom of God.* John iii. 5.

The Article proceeds farther, and teaches that conversion is not only begun through "the grace of God, by Christ, preventing us;" but is also supported and carried on by the same divine power; for this grace "worketh with us, when we have that good will." We are said indeed to stand by faith; yet no otherwise than as faith looks to the LORD, in whom is everlasting strength. Nay faith itself, without the intercession of Christ, would fail; and if we did not walk in the SPI-

trine, and be infatuated to their own destruction; all which may open to us His meaning, when He thus addressed them in person: *If ye were blind, sensible of your ignorance and need of wisdom, ye should have no sin; for ye would receive my words, who am the light and life of men, and believing in me your sin would be taken away: but now ye say we see,—are confident of your own sufficiency, and see no need of my wisdom and grace, therefore your sin remaineth;* it must abide upon you, because ye hate the light, and will not come to it lest your deeds should be reprov'd. John ix. 41. And it appeared a glorious thing to Christ, and a subject of thanksgiving to His Father, that He had hid these things from the WISE and PRUDENT, and REVEALED them to BABES. And no doubt God is just in abhorring the proud, whilst He gives grace to the humble; and makes whom He pleases so. Mat. xi. 25. James iv. 6. Prov. iii. 34. 1st. xliii. 13.

RIT, *we should again fulfil the lusts of the flesh.* 2 Cor. i. 24. II. xxvi. 4. Luke xxii. 32. Gal. v. 16. Hence an ancient believer prays, *Hold THOU me up, and I shall be safe. Uphold me with thy free SPIRIT.* Pf. cxix. 117.—li. 12. And our church, from the same authority, *Take not thy HOLY SPIRIT from us.* As the Mediator received gifts for men, all His people are said to receive of His fulness, and grace for grace, increasing supplies, that they may advance in holiness *from strength to strength*, and persevere to the end; for they are kept by the power of God through faith unto salvation. Pf. lxxviii. 18.—lxxxiv. 7. John i. 16. 1 Pet. i. 5. This explains our Lord's meaning, where He says, *without me ye can do nothing*; and that of His Apostle, *I can do all things through CHRIST which strengtheneth me*; and also that of His servant David, *I will go in the strength of the Lord God.* John xv. 5. Phil. iv. 13. Pf. lxxi. 16. We are indeed exhorted to *work out our own salvation with fear and trembling*: but that we may not fancy there is any sufficiency in ourselves, and to shew us where our whole strength lies, he immediately adds, *for it is GOD which worketh in you both to WILL and to DO of His good pleasure.* Phil. ii. 12, 13. All our acceptable obedience is in this Article ascribed *solely to divine grace**; and the whole may be considered as
a just

* Very explicitly, and in places almost without number, does the Church express herself as in the 10th Article. "Man of his *own nature* is
" *fleshly and carnal, corrupt and naught, sinful and disobedient to God,*
" *without any spark of goodness in him, without any virtuous or godly*
" *motion, only given to evil thoughts and wicked deeds.* As for the
" *works of the Spirit, the fruits of faith, charitable and godly motions,*
" *if he have any at all in him, they proceed only of the HOLY GHOST,*
" *who is the only Worker of our sanctification, and maketh us new men in*
" *Christ Jesus.*"
[Homily for Whitsunday, 1st part.]

The stated Prayers of our Morning and Evening service run uniformly in the same evangelical strain. It has been proved that man is incapable of a *good thought*, or even *desire* till they are produced in him by the SPIRIT; and we accordingly assert in the second Coll. for Peace, E. P. that, "*all holy desires, all good counsels, and all just works proceed from GOD.*" As it may afford satisfaction to serious persons in the establishment,

a just and beautiful paraphrase of the Apostle's words,
*By the GRACE of GOD I am what I am, and His grace
 which was in me, was not in vain; but I laboured, &c.*
 yet

blissment, and excite the attention of others to truths which they have too little considered, and still less esteemed, I shall not think the time lost in throwing together a few more extracts from our publick worship.

" There is *no health* in us. O Lord, have mercy upon us miserable offenders—O Lord, open *THOU* our lips—O God make speed to *save* us
 " —Grant us *THY salvation*—Make thy *chosen* people joyful—There is
 " *none other* that fighteth for us but only *Thee*—Make *clean* our hearts
 " within us—Give to all thy people *increase* of *grace*, to hear meekly thy
 " word, to receive it with pure affection, and to bring forth the fruits of
 " the *Spirit*—Bring into the way of truth all such as have erred—
 " Strengthen such as do stand, comfort and *help* the weak-hearted, *raise*
 " up them that fall, and finally beat down Satan under our feet—*Give* us
 " true repentance, and endue us with the *grace* of thy *Holy Spirit*—O Lord
 " arise, *help* us, and *deliver* us for thy name's sake." Daily Service.
 " O Lord God, who seest that we put not our trust in *any thing* that
 " *we do*—Grant that we being *regenerate* and made thy children by
 " adoption and *grace*, may daily be *renewed* by thy Holy Spirit—
 " Send thy Holy Ghost, and *pour* into our hearts that most ex-
 " cellent *gift* of charity—*Create* and make in us *new* and *contrite* hearts
 " —Give us grace to use such abstinence, that our flesh being subdued
 " to the *Spirit*, we may ever obey thy godly motions in righteousness
 " and true holiness—Almighty God, who seest that we have *no power*
 " of ourselves to help ourselves—by whose *Spirit* the whole body of the
 " church is *governed* and *sanctified*—Have mercy upon all infidels, and
 " take from them all ignorance, hardness of heart and contempt of thy
 " word—We humbly beseech thee, that as by thy special grace *prevail-*
 " *ing* us, Thou dost *put into* our minds *good desires*, so by thy *continual*
 " *help* we may bring the same to good effect—Grant that by thy *holy in-*
 " *spiration* we may *think* those things that be good, and by thy merciful
 " *guiding* may *perform* the same—Leave us not comfortless, but send to
 " us thy Holy Ghost to comfort us—and because through the weakness
 " of our mortal nature we can do *no good thing* without *Thee*, grant us
 " the help of thy *grace*—We pray that thy *grace* may always *prevent* and
 " *follow* us, and *make* us continually to be given to all good works—
 " O God, forasmuch as without *Thee* we are *not able* to please Thee.
 " mercifully grant that thy Holy Spirit may in *all things direct* and
 " *rule* our hearts—Cleanse the *thoughts* of our hearts by the *inspiration*
 " of thy Holy Spirit—Leave us not destitute of thy manifold *gifts*, nor
 " yet of *grace* to use them alway to thy glory—Grant to us the Spirit to
 " *think* and *do* always such things as be right; that we, who cannot
 " *do any thing* that is good without Thee, may by Thee be enabled to live
 " according to thy will, through Jesus Christ our Lord."

Collects on different occasions.

These are *things which become sound doctrine*. Who does not see that
 the power and the glory are here taken from man and given to Him,
 whole is also the kingdom; and that all our accepted obedience is ascribed
 wholly

yet not I, but the GRACE of GOD which was with me.
1 Cor. xv. 10.

Having well digested this Article, we shall hardly stumble at the 13th, but find it plain to our understanding, and an unavoidable inference from the doc-

wholly to *distinguishing grace*? In vain do Arminians labour to press the liturgy into their service. As to such as affect to call it Popish, their reason, I apprehend, may be because the Papists *have* a liturgy. For in respect to doctrine, ours is directly subversive of the fundamentals of Popery. The papistical dreams of *free will, human merit, pardon, and justification by men's works*, &c. may be found indeed in the Socinian heaven, and elsewhere; but not a shadow of them in our established system. The question here is not whether prescribed supplications be expedient; but what is the proper character of those which are appointed; and this may safely be pronounced *truly spiritual and evangelical*. They too, who profess themselves members, and join in the worship of the established Church, and yet deny the *total* corruption and inability of man by *nature*, and his recovery and salvation *entirely* through divine *grace*, may be admonished of an awful retort, *Out of thine own mouth will I judge thee*. Should it be again demanded, why the people *must* be taught this doctrine? It is hoped the reason hath already appeared in some measure, as it was observed to be a *necessary* preparation to the way of salvation by Christ. And the uses to be made of the doctrine are various as well as excellent. Being of an awful and alarming nature it shakes the false peace of the secure sinner; and therefore tends to that *fear of the Lord, which is the BEGINNING of wisdom*. Prov. ix. 10. It excites men to hearken to the warning *voice, which it is called to-day*; lest God should righteously *swear in His wrath*, that they, who *put the sword of life from them*, shall never enter into His rest. Heb. iii. 10—13. Acts xiii. 46. As it strips the creature of all self-righteousness, self-sufficiency, and dependence, so it consequently leads to that *poorness of spirit, mourning for sin, self-abasement and denial* to which the gracious promises and blessings of the Gospel are *confined*. Mat. v. 3, &c. Luke xviii. 14. Ps. xxxiv. 18.—cxxxviii. 6.—lxix. 32. In this way, through the divine blessing, it powerfully stirs up the awakened soul to the exercise of humble, fervent prayer, in reliance on the promise of a faithful God, who hath assured us, that *Every one that asketh receiveth, and he that seeketh findeth: and to him that knocketh it shall be opened*. Luke xi. 10. Whereas the opposite and false doctrine, or the persuasion of our natural sufficiency, leads to as many opposite evils. It fosters pride, holds men under bondage to their lusts, and in a fatal unconcern about the consequence; and keeps them strangers to *themselves* and to the Gospel; and their prayers (if they do not live without) are cold and lifeless, or hypocritical and formal. It seals up the eyes already blind, is the main support of carnal security, and by flattering men with the delusive view of being able to turn to God when *they please*, encourages them to defer repentance to a sick and dying season, whilst in the mean time society groans through the *unbridled excesses of impotent free-willers*, and the world is filled with CRIMES.

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trine already laid down. It teaches that "*Works done before the grace of CHRIST, and the inspiration of His SPIRIT are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ.*" And certainly, if *God must be worshipped in Spirit*, and man by nature is wholly carnal, dead in sin, and without any principle of spiritual life, and incapable even of a good desire till the grace of the Spirit be given, as has been shewn, then it must follow that none of his works are truly good, or pleasant to God. Such as say that a natural man, in his fallen state, can do any thing to gain for himself the favour of God, or that any can be a real Christian without the influence of the Holy Ghost, hold what is a direct contradiction of the plainest expressions of Scripture: for *Christ is the only way to God's favour; and if any man have not the SPIRIT of CHRIST he is none of His.* John xiv. 6. Rom. v. 1, 2. viii. 9. And so the Article gives the true reason why such works are not pleasing to God; and it is because "*they spring not of faith in Jesus Christ:*" for *without faith it is impossible to please Him; and he that believeth not the Son is under wrath; and if any abide not in CHRIST, however high and specious his outward profession, he is cast forth as a WITHERED BRANCH.* Heb. xi. 6. John iii. 36.—xv. 6. I shall be brief in my proofs, because after what has been said there is no need of much enlargement. One passage is so express to the point, that it should alone satisfy an ingenuous mind that what the Article teaches is becoming sound doctrine. *They that are in the flesh (in a state of unregeneracy and without the Spirit) cannot please God.* Rom. viii. 8. The reason is plain; because we must first be in *Christ, in whom alone God is well pleased with us and our services* (Mat. iii. 17. John xv. 4.): and because all holy dispositions and affections, as well as all real goodness are fruits of the SPIRIT. Gal. v. 22. Before this it is impossible we should act from those motives, or principles which God approves, and which are necessary to render our works acceptable before Him; and these
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are love to Christ as having *done all* for us, a renouncing of our own *righteousness* that we may be found in Him, and a view to *His glory* in all we do. 2 Cor. v. 14. Rom. x. 2, 3. Mat. v. 16. Phil. i. 9—11. Without the love here mentioned, *though we give all our goods to feed the poor, and our bodies to be burned*, in defence of our principles, *it profiteth us nothing*. 1 Cor. 13.

Moreover, the Article adds, “Neither do they *make men meet to receive grace*, or (as the *school authors say*) *deserve grace of congruity*.” They by no means *prepare the way for grace*; or by a certain *suitable worthiness* in them *merit* the influence of the Holy Spirit. The reply of Peter to Simon Magus may be accommodated to such as hold so impious a doctrine; *Thy MERIT perish with thee, because thou hast thought that the GIFT of GOD may be purchased with thy MERIT*. Acts viii. What then is the proper character of works *before grace*? Even that which the Article gives; since “they are not done as God hath *willed and commanded* them to be done, we doubt not but they have the *nature of sin*.” Now the *will of God* is that we act purely with a view to *His glory*, which an unregenerate man *cannot do*; for he always acts, either with a view to *justify himself*, to procure the favour of God by something of his *own*, to gain praise from *men*, or some proud and *selfish* motives, attended with *vain confidence* in what he does, and *self-exaltation* on the account. And as he lays the *foundation* in carnal, false, and self-righteous principles, so he proceeds to *build*, and *finishes* with the *same materials*: and all his actions, however varnished, as to *outward appearance*, and *good*, as they may be to his fellow creatures, and *worthy of their commendation**, are nevertheless, when tried by the divine law,

* Let none therefore charge us with absurdity in pressing moral duties on unregenerate persons: for though *these* cannot *save* them (and if the law

law, no other than *gilded sins*. For *that which is born of the FLESH is FLESH*; and a *corrupt tree* (as every man by nature is) cannot bring forth good fruit till made good by renewing grace. John iii. 6. Mat. vii. 17, 18. As the two Articles last considered levelled the fabric of human pride, *self-righteousness* and *self-sufficiency* to the ground; so this *disperes* the ruins, and exposes the *rottenness* within to open view.

We are now in the direct road to that universal tenet of the reformation, and most conspicuous truth of the New Testament JUSTIFICATION by FAITH. And if we have been well-instructed in the preceding school of *self-knowledge* and *self-renunciation*, we cannot miss the way; for *Blessed ARE the poor in spirit; theirs is the kingdom of heaven*. Mat. v. Having seen that in a *state of nature* we are *condemned, lost, and helpless in ourselves*; and that the *best* of our boasted doings, in *that state*, have the nature of *sin*; it may put us upon seeking deliverance and justification some *other way*, in the *becoming language* of the *convinced publican*, GOD, be *MERCIFUL to us SINNERS*. Having no righteousness of our own which God consistent with *His truth* and *holiness*, can accept, it may give us great satisfaction, and should transport us with joy to be told of a *perfect*

law itself could, *Christ is dead in vain*, Gal. ii. 21.) yet they have often a temporal reward from a merciful God, and are necessary to the peace and well-being of society; and a *negative benefit* (if I may so speak) will arise from them in the *future state* of the wicked, as it appears from Scripture, that their punishment will be various, and proportioned to the extent, heinousness and aggravations of their sins. 1 Kings xxi. 29. Mat. xi. 20-24. Rom. ii. 6 Yet the fairest external performances of carnal men, being founded in pride, done to wrong ends, and trusted in for justification, are so far from recommending them to God, that they serve to shew the hypocrisy of the human heart in a more glaring light. But let the Church explain herself: "Because the Pharisee directeth his works to an evil end, seeking by them *justification*, which indeed is the proper work of God, without our merits, his fasting twice in the week, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet in very deed before God they are altogether evil and abominable."

[Hom. of Fasting 1st part p. 173.]

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righteousness

righteousness made over to us by faith, and which God Himself, for His great love wherewith He loved us, even when we were dead in sins (Eph. ii. 4.) brought in for the express purpose of our justification; and to which we are directed in the 11th Article. "We are accounted righteous before God only for the merit of our LORD and SAVIOUR JESUS CHRIST, by faith, and not for our own works, or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of justification."

Observe, that we cannot make ourselves righteous in God's sight, but are accounted such only for the merit of CHRIST, which is what the Apostle means, when he says that *God imputeth righteousness without works; and, in this way, justifieth the ungodly.* Rom. iv. 5, 6. The merit of Christ here includes the whole of what He has done in the stead, and for the sake of sinful men,—His *active and passive obedience*, or His *fulfilling all the righteousness of the law*, and enduring the curse of it on the cross, where He put away sin by the sacrifice of Himself. Mat. iii. 15. Rom. x. 4. Gal. iii. 13. Heb. ix. 26. This is that EVERLASTING RIGHTEOUSNESS, which the prophet Daniel foretold the MESSIAH should bring in; which Jeremiah declared JEHOVAH is to us; which Isaiah testified we surely have in Him; of which alone David would make mention, and which was imputed to Abraham and Abel. Dan. ix. 24. Jer. xxiii. 6. Is. xlv. 24. Ps. lxxi. 16. Gen. xv. 6. Heb. xi. 4. And lest any should imagine they are counted righteous before God, partly for the sake of their own doings, and partly through the obedience of CHRIST, the Article asserts it is "*only for the merit of our Lord and Saviour Jesus Christ,*" thereby excluding all other causes and grounds of acceptance whatever. And that this is the true sense intended to be conveyed by the compilers appears from their farther adding,
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"not for our own works, or deservings." It is the sole prerogative of God to *impute* a justifying righteousness to *us*; and the way in which *we* receive the inestimable blessing from His hand is by *faith*; *which faith itself*, as before proved, is the *gift* and of the *operation of God*. Rom. viii. 33. And so we are divested of all occasion of *boasting*; and the whole of our salvation must be *to the praise of the glory of His grace*, wherein He hath made us accepted in the BELOVED. Rom. iii. 27. Eph. i. 6. Let us conclude then with Jesus Himself, that *he that believeth shall be saved*; and with the Apostle, that we are *justified by faith without the deeds of the law*. Mark xvi. 16. Rom. iii. 28*.

And now will any venture, and do they indeed think they are able to stand before INFINITE HOLINESS on the plea of their *own obedience*? Preposterous and desperate delusion! The *glowing seraphim*, who never *disobeyed* His will, *veil their faces* and *cover their feet* in His presence; significant expressions of *their entire humility* and *unworthy services*! *What then is MAN that he should be CLEAN?* and *he which is born of a woman, that he should be RIGHTEOUS?* Behold! He *putteth no trust in His saints*; yea *the heavens are not clean in His sight*. How much more *abominable and filthy* is MAN, *which drinketh iniquity like water*! Is. vi. 2. Job. xv. 14. Let man study to know *himself*†. As GOD must

* Such as desire more proofs may be referred to Job, xxxiii. 24. Ps. xxii. 31.—xxxiii. 1, 2.—xxxv. 9, 10, 11.—lxxxix. 16. Is. xlv. 22.—liii. 5, 6, 11.—liv. 17.—lxi. 3, 10. Ezek. xxxvi. 25. Hab. ii. 4. Hos. xiv. 4. John iii. 14—18, 16.—vi. 40, 47.—xx. 31. Acts, x. 43.—xiii. 38, 39.—xvi. 31. Rom. iii. 26.—v. 1, 19.—x. 10. Gal. ii. 16, 20, 21.—iii. 8, 22, 24.—v. 4, &c. Tit. iii. 4—7. 1 Pet. i. 1. Ps. li. 2, 7. compared with Heb. ix. 13, 14. Ps. cxxx. 7. with Rev. v. 9. Is. xxviii. 16. with Rom. ix. 32, 33. and 1 Pet. ii. 6. Is. xlii. 21. with Mat. xvii. 5. Is. xlv. 12, 13. with Mat. v. 6. and vi. 33. Zeck. xiii. 1. with John xiii. 8. and Rev. i. 5, &c. &c. &c.

† An heathen philosopher could say, "*Know thyself*," though unable to teach himself, or others the desirable science. And his poor benighted fellow

must abhor those services which are presented Him with the hand of pride; so all, who are truly taught to know *themselves*, will abhor all confidence in their own goodness. Job xlii. 3—6. But justification by faith alone is a great *stumbling block* till we get some acquaintance with the *strictness* and *spirituality*, the *holiness* and *goodness* of the divine law, of which it is *impossible* that *one tittle should fail*, or that it should *allow* the least deviation, though only in *thought*, to pass without the penalty, which is eternal death. Rom. vii. 9, 12, 14. Mat. v. 18. James ii. 10. Only the *doers* of *this law* (such as *perfectly* fulfil it) are *justified* by it. Rom. ii. 13. Gal. iii. 12. And therefore so far from bringing *life* to a *sinner*, it discovers his *guilt*, *worketh wrath*, and is the *ministration of condemnation and death*. Rom. iv. 15. 2 Cor. iii. 7, 9. And so the law is preached, not to *justify*, but to *condemn*; that every mouth may be *stopped*, and *ALL* the world become *guilty before GOD*. Therefore by the *deeds of the law* there shall no *flesh* be *justified in His sight*: for by the law is the knowledge of *SIN*. But now the *righteousness of GOD* without the law is manifested, being witnessed by the law and the prophets; even the *righteousness of GOD*, which is by *FAITH* of *JESUS CHRIST* UNTO *all*, and UPON *all* them that *BELIEVE*; for there is no difference (in the way of justification), for *all* have *sinned*, and come short of the *glory of GOD*; being *justified FREELY* by His *grace*, through the *redemption* that is in *CHRIST JESUS*. Rom. iii. 19—24. Our justification is perfectly free to us. Nothing done by *ourselves* can lead to it, *help* it, or be, in the least degree, the *cause* of it: for it has respect, as to the *matter* of it, only to the *finished work*, and *eternal redemption of Christ*. John xix. 30. Heb. ix. 12. He took away *our sins*; and

fellow Gentiles were so struck with the important exhortation, that they asserted he must have even *that* from *heaven*. Juv. Sat. 11. It is lamentable that so many in *Christian countries*, with *all*, and the *only* means of attaining this knowledge, should still live and die without it!

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gives us *His own righteousness**, as is very plainly taught in 2 Cor. v. 21. *He (that is God the Father) hath made Him to be sin for us, who knew no sin; that we*

* This agrees with the explanation which the Church herself, in a variety of places, gives of the doctrine. "CHRIST is now the *righteousness* of all them that truly do believe in Him. He for them paid their ransom by His death. He for them fulfilled the law in His life."

Horn. of Salvation, 1st part.

It is pleasing to observe how clearly the same truth is set forth by the most eminent of our old divines: and as they were as remarkable for their integrity and holiness as for their great learning, they may be supposed, when treating of justification, to give the sense in which they understood the Article. A few quotations may satisfy the reader.

"Catch thou hold of our Saviour, *believe* in Him; be assured in thy heart, that He, with His suffering, took away *all thy sins*. When we *believe* in HIM, it is like as if we had no sins. For He *changeeth* with us; He taketh our sins and *quickeneth* from us, and giveth unto us His holiness, *righteousness*, justice, *fulfilling of the law*, and so consequently everlasting life: so that we be like as if we had done no sin at all; for his righteousness standeth us in so good stead, as though we of ourselves had fulfilled the law to the uttermost."

Bishop Latimer, 1st Sermon on the Lord's Prayer.

"Upon supposition of the sin of man two things are required unto justification; the expiation of *sin*, by *suffering* the curse, and the fulfilling of *righteousness de novo*, again. Man *created* might have been justified by obedience only; but man *lapsed* cannot otherwise appear *righteous* in God's sight but by a *double* obedience; the one *passive*, for the satisfaction of his vindictive justice; the other *active*, &c. The righteousness of Christ, by the favour of God, is so *imputed* unto us, as that we are, in *God's sight*, righteous too: In which sense I understand those words, *He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel*. Numb. xxiii. 21. Though it is indeed in him, yet the Lord looketh on him as clothed with the *righteousness* of Christ, and so is said not to *see* it."

Bishop Reynolds on the cxth Pl. p. 441, 450.

"Justification is that sentence of God, whereby He of His grace; for the *righteousness* of His own Son, by Him *imputed* unto us, and through *faith* apprehended by us, doth free us from sin and death, and accept us as *righteous* unto life.—And the *righteousness* of Christ, whereby a sinner is justified, is, first, the absolute integrity of our human nature, which in Him our Head was without all guile, Heb. vii. 26. secondly, the *perfect* obedience which in that human nature of ours He performed unto the *whole law* of GOD, both by *doing* whatsoever was required of us, and by *suffering* whatsoever was demanded by our *sins*."

Archbishop Usher, Body of Divinity, p. 194—5.

Herein they perfectly harmonized with those two great lights of the protestant world—Luther and Calvin. The author of a modern inflammation

we might be made the righteousness of God in Him. And it is the nature of justifying faith to look from ourselves and every thing else to the Surety alone for our whole

tory "discourse on the love of our country," comprising an attack both on Church and state, observes, that "In foreign countries the higher ranks of men, not distinguishing between the religion they see *established* and the *Christian* religion, are generally driven to irreligion and infidelity. The like evil is produced by the like cause in this country." He does not inform us to what foreign countries he refers, (whether protestant, or popish, nor what our established religion is; only that it is not the *Christian* religion, and that the higher ranks are thereby driven to infidelity, &c. And yet, if they will run into that *bottomless pit*, it must surely be their *own* fault; for the establishment leaves them at full liberty to follow the *Bible*, if they please. And we must needs wonder at the very different effect this established religion had on so many of their *noble ancestors*: for it *drove them* to the stake, the block, and the gibbet in its defence. The writer assures us that his "is the complaint of many" of the wisest and best men of the established Church." But if so, will it not follow that many of the Church's *wisest* and *best* members are enemies to her peculiar doctrines? And does that prove them, either *wiser*, or *better* than their *forefathers*, who composed the standards of the Church, and subscribed them, *because* they believed them agreeable to the Scriptures? And were not many of these eminent by their *rank*; and the generality of them by their extraordinary learning, wisdom and piety? Did not Archbishops Cranmer, Parker, Grindal, Sandys, Whitgift, Abbot, Usher, Leighton; Bishops Hooper, Ridley, Jewel, Andrews, Bedell, Davenant, Prideaux, Reynolds, Hall, Wilkins, Hopkins, Beveridge;—did not Hooker, Sibbes, Mede, Gouge, Perkins and a *cloud of witnesses* besides, profess and teach the doctrines here defended? And were not these distinguished by an uncommon acuteness of mental abilities, and a large fund of acquired learning? Yes; and what is above all other distinctions, and without which all learning is vain, they were eminent in the *fruits of divine grace*, to which *they* ascribed all they did *aright*; but which, being the *hidden kingdom* of GOD in the *heart*, meets with no commendation from, but is despised by the idolizers of their own sufficiency. Shall we agree then with Dr. Price, that "the duties of religion are neglected through the defects in our established code of faith and worship?" Impossible! We must search much deeper for the root of the evil: and it lies in a profane neglect of the Scriptures themselves; in a departure from the old and true doctrines, which the establishment holds, and in an insensibility to the want of that GRACE, which men of mere worldly wisdom always overlook, or undervalue. The author proceeds to observe, that, "if no reformation of our established formularies can be brought about, it must be expected that little of religion will be left, except among the *lower orders* of people." And what if this lamentable event should happen? Would that demonstrate our national code of faith to be false? It is a mercy that the *poor* are not excluded from the heavenly wisdom, either by the *Scriptures*, or the *establishment*. Many professed infidels are tired of borrowing this stale defamation, and almost blush to use it. Still less might it be expected from

whole acceptance; or to rejoice in CHRIST JESUS, and have no confidence in the flesh. If. xlv. 22. Phil. iii. 3. This righteousness of Christ is the fine linen clean and

from a professed Minister of that Gospel, which, in a peculiar sense, is preached to the poor! And if the lower orders of people do receive these doctrines, and finding that what they hear is founded on divine authority, are hereby led to read the Bible with understanding and delight, to make it the rule of their faith and practice, and to adorn their profession by an upright, holy, and becoming conversation (which I know to be a fact), is not this rather a proof that the doctrines themselves are the truths of God, and the very same which Christ preached? Let the learned sophister consult his Testament, and note well the description there given of those who embraced the doctrine, loved, and followed the person of Christ, whilst profound scribes, learned doctors, and pompous Rabbies, blasphemed the Teacher, and laughed His words to scorn. Were not the former, generally speaking, of the lower orders of the people? It is true there are some few exceptions of the wise, noble, &c. which may serve to shew that GOD is no respecter of persons; and that where He is pleased to work, none can let, or hinder it. If. xliii. 23. Accordingly, we find Nicodemus, a member of the Sanhedrim, and a master in Israel, condescending with meekness to learn the doctrines of regeneration and justification by faith from the despised Nazarene, though certain to be excommunicated, if discovered. Paul also, the learned Pharisee, who presided in the Jewish religion above many of his equals, and was no stranger to the erudition of the Greeks, is made willing, through effectual grace to become a fool that he may be wise in the Gospel, and determine to know nothing but Jesus Christ and Him crucified. Gal. i. 14—16. 1 Cor. ii. 1.—iii. 18. Yet it was then an awful truth (and our modern rationalists, as they are pleased to call themselves, would act reasonably to pay it a timely attention now) that Not many wise men after the flesh, not many mighty, not many noble are CALLED. But GOD hath CHOSEN the FOOLISH things of the world to CONFOUND the WISE; and GOD hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath GOD chosen, yea, and things which are not, to bring to nought things that are; that no FLESH should GLORY in HIS PRESENCE. I shall add the following verse, as it contains irrefragable proof of the Article under consideration, and is indeed, as Usher aptly terms it, a "golden sentence:" But of Him are ye in CHRIST JESUS, who of GOD is made unto us wisdom and righteousness, and sanctification and redemption. 1 Cor. i. It should be observed, that though Dr. P. denies the Christianity of the establishment, yet speaking to his hearers, he says, without exception, "I am addressing myself to Christians; let me therefore mention to you the example of our blessed Saviour." But let the true Christian judge with what propriety our Lord's example is referred to by a preacher, who calls in question even the good sense of those who hold the doctrines of the reformation, who founds what little religion he has in his sermon chiefly on carnal policy, and whose main design most apparently is to excite disaffection to a mild and tolerating government, under the mask of patriotic love. It is sufficient to say, This did not Christ.

white,

white, which, by imputation, is made the righteousness of saints; and the wedding garment, without which no one is qualified to enter the heavenly kingdom. Rev. xix. 8. Mat. xxii. 12. It is gold of Ophir and raiment of needle-work, in which the Queen, or whole Church stand at the right-hand of Christ; and arrayed in which they may defy all enemies even in their militant state, and are indeed before God a glorious Church, not having spot, or wrinkle, or any such thing. Ps. xlv. 9, 14. Rom. viii. 33—39. Eph. v. 27.

May we not conclude then with the Article, that "justification by faith only is a most *wholesome doctrine, and very full of comfort?*" Let them declare, who have been brought to the knowledge of it in God's way; who have seen something of the *spiritual extent and goodness of His righteous law; something of the exceeding sinfulness of sin in their nature and in their lives; and who, labouring under the burden of it, have at last found rest in Him that bare their sins in His own body on the tree; that suffered once for sins, the just for the unjust, that He might bring them to God. Rom. vii. 13, 14. Mat. xi. 28. 1 Pet. ii. 24.—iii. 18. Let the poor in spirit speak, who being taught to know the plague of their own hearts, and to abhor and renounce all self-confidence, are at length built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner stone, and believing in Him rejoice with joy unspeakable and full of glory! 1 Kings viii. 38. Eph. ii. 20. 1 Pet. i. 8. Ask of them the doctrine from which they first received comfort. They will refer you to such faithful sayings as these: that Christ Jesus came into the world to save sinners; that in Him they have redemption through His blood, even the forgiveness of sins; and that whosoever believeth in Him shall never perish, but have everlasting life. 1 Tim. i. 15. Col. i. 14. John iii. 16. Inquire into the ground of their hopes: you shall find them all to agree in substance*

stance with the Apostle; *The life which I live I live by the FAITH of the SON of GOD, who loved me, and gave HIMSELF for me. I count all things but loss for the excellency of the knowledge of CHRIST JESUS my LORD: for whom I have suffered the loss of all things, and do count them but dung that I may win CHRIST, and be found in HIM, not having mine own RIGHTEOUSNESS, which is of the LAW, but that which is through the FAITH of CHRIST, the righteousness which is of GOD by faith.* Gal. ii. 20. Phil. iii. 8, 9. If such be the experience of those who truly receive this doctrine, it must doubtless be "very full of comfort." May it be the anchor of your souls and mine "at the hour of death, and in "the day of judgment!"

But we must here encounter an objection of a very ancient date. Carnal men, naturally wedded to the law of works (Rom. vii. 4.), and seeking justification by it, are ever ready to plead for their favourite persuasion. If, say they, we are justified and saved, only by faith, for the sake of another's righteousness, without any respect to our own, then here is a door opened to vice; men may live as they please, and there is an end of all morality and good works. But this is another lamentable proof that we cannot see till born again, that the natural man receiveth not the things of the Spirit of God, that he is alienated from the LIFE of GOD, through the ignorance that is in him, because of the blindness of his heart; and that we have no experience, or conception of the Christian life, or the power of that faith which justifieth till God has given us the knowledge of these things by His Spirit shining in our hearts. 1 Cor. ii. 14. Eph. iv. 18. 2 Cor. iv. 6. The fact is, that these objectors are all the while contending for a pharisaical, or self-righteousness, and not at all for true holiness. They reject not justification by faith, because without it they can be more entirely devoted to God; but because, if they admit it, they must no longer retain their good opinion of themselves.

themselves. The doctrine galls them, because it is a very dagger to their pride, spoils all their fancied excellence, and humbles them in the dust before God, with no refuge but in *free and sovereign mercy.* They oppose it not because they cannot find it in the *Scriptures*; but because they will not *submit themselves to the righteousness of God*, and cannot bear to think they are so bad and abominable as the *Scriptures* represent: and under this self-deception they resolve to make the most specious opposition in their power. Rom. x. iii. Thus we read that *Satan himself is transformed into an angel of light*; and therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; of which here is a case in point; for men will pretend a regard even to *holiness itself*, in order to undermine this grand and capital Truth of the Gospel, which, of all others, aims the deadliest blow at *Satan's kingdom.* 2 Cor. xi. 14. Though we reject all works of men from being, in any degree, the *cause* of their justification; yet we establish a regard to universal holiness as the *certain effect* of justifying faith; and that on a scale which cannot *consist* with any other principles. But hear the testimony delivered in the sound doctrine of the 12th Article: "Albeit that good works, which are the *fruits of faith*, and follow *after justification*, cannot
 " put away our sins, and endure the severity of God's
 " judgment; yet are they pleasing and acceptable to
 " God in Christ, and do spring out *necessarily* of a true
 " and lively faith, inasmuch that by them a lively faith
 " may be as evidently known as a tree discerned by the
 " fruit."

Observe that *good works* are *fruits of faith*, and follow *after justification*; and therefore cannot be causes, or conditions of it: for there can be none, strictly speaking, in a state of unbelief. The first *acceptable work* which a sinner, to whom the Gospel comes, is enabled to perform, is to *believe on Him whom God hath sent.* John vi. 28, 29.

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The obedience which follows "cannot put away sins;" (it would be blasphemy against the blood of Christ to say it can; for that alone *cleanseth us from all sin.* John i. 7.) Nor can it "endure the severity of God's judgment," no, not in the highest believer; because his services are all defective, through that "infection of our nature which remains even in them that are regenerated." "Yet are they pleasing to God in Christ," because done in *His strength*, presented in *His name*, and perfumed with *His merits*, who not only cleanses our guilty persons, but takes away the *iniquity of our holy things*, and so renders them acceptable to God, which they could not otherwise be; for *He is of purer eyes than to behold evil, and cannot look on iniquity.* Ex. xxviii. 28. 1 Pet. ii. 5. Hab. i. 13. Moreover, "good works spring out necessarily of a true and lively faith, inasmuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." They flow by a necessary consequence from that *faith* which is unto *salvation*, are an *evidence* of its being so, and *justify* our *profession* and *character* before men. James ii. 21. This faith cannot be exercised without holy dispositions. The soul cannot rest all its hopes on CHRIST without love to His person, a desire to *observe His commandments*, and to *walk as He walked.* 2 Cor. v. 14. John xiv. 15, 23. 1 John ii. 6. As such *very excellent things* are spoken of FAITH in scripture †. *It worketh by love, the love of God*

* See Article 9th. The *in-being* of it remains, though not the *power*. And the most eminent saint must confess, *If THOU, LORD, shouldest mark iniquities—behold them as they are indeed in me, O Lord, who shall stand—continue to serve Thee now, or be able to stand in the judgment day? But there is forgiveness with Thee,—Thou cleansest Thy people from all their sins, through redeeming blood, that THOU mayest be feared, or worshipped and served with filial reverence and acceptance, in the obedience of faith and love. For a sense, or belief of forgiveness is the spring of all real devotedness to God.* Pl. chap. 3, 4.

† We are *justified by faith* (Rom. v. 1.) *made wise unto salvation, and the children of God by faith* (* Tim. iii. 15. Gal. iii. 26.), *live by faith* (Rom. i. 17.), *stand by faith* (2 Cor. i. 24.), *walk by faith* (2 Cor. v. 7.).

God through CHRIST, as the only principle of accepted obedience; the love of His word, ways, and people; and is exercised in *love to all men*, including even our

Christ dwells in our hearts by faith (Eph. iii. 17.). We are *sanctified and built up in faith* (Col. ii. 7. Jude 20.), and at last *receive the end of our faith, even the salvation of our souls.* 1 Pet. i. 9. It appears from these, and various other places, that we are not only brought into a state of favour through faith; but that faith is the grand and *necessary* mean of our continuing in that state; and by which we derive all the comfort of the promises, all the graces and consolations of the Spirit, and all the power by which we are disposed and strengthened for works of righteousness. Thus it is expressly said, that we are *sanctified by faith*; and *receive the promise of the Spirit through faith.* Acts. xvi. 18. Gal. iii. 14. We can *receive nothing without faith*; but *all things are possible to him that believeth.* James i. 7. Mark ix. 23. In short, the Christian's life, from first to last, is a *life of faith in the Son of God*; and his warfare is to *fight the good fight of faith*; and to be *faithful unto death*, in the assurance that the Lord will *freely give him a crown of life.* Gal. ii. 20. 1 Tim. vi. 12. Rev. ii. 10. Hence it appears that the Article is strictly right and truly evangelical in placing the foundation and spring of all real goodness in faith alone. This is God's way of recovering sinners from their fallen state. They must be so effectually humbled as to honour HIM by an implicit faith in His *whole word*; and then He is pleased to say, *Be it unto thee even as thou wilt.* Mat. xv. 28. If (this be a scriptural account of true Christianity (and can any prove it is not?)) then that doctrine, where faith is left out, or little insisted on as a necessary mean of justification, sanctification, and holiness, is, to say the least of it, *unscriptural.* And then no wonder that vice and immorality are so prevalent, when God's appointed method of rendering mankind wise and good is set aside, and by many even treated with contempt and branded with folly. For as formerly, so now the *preaching of the cross is to them that perish foolishness.* 1 Cor. i. 18. The pride of men takes the alarm at whatever comports not with their natural wisdom; and rather than give up that and their *own sufficiency*, they deny justification by faith against the plainest Bible-evidence; and in order to remove every prop by which that and other doctrines of grace are supported, many have desperately exerted themselves to disprove the Divinity of the Saviour, and the atoning efficacy of His death. And we should ever keep in mind, that *justification by faith* proceeds on the persuasion that Christ was a *Divine Person*; for none but God can have righteousness to *impute*, and no mere creature can make a *real atonement* for sin. And so the Socinian, in denying the *atonement*, though a more flagrant enemy to *Revelation*, is nevertheless more consistent than the Arian that holds it, and yet degrades the Son from His proper co-equality with the Father. For if He be not absolutely God, there is no alternative but He must be a *creature*; and then the Arian, by trusting to what is not JEHOVAH, is shipwrecked at once on the coast of *idolatry*, and in danger of going to the bottom under a most fearful curse. Thus saith JEHOVAH, *curst be the man that trusteth in man, and maketh blessing his arm, and whose heart departeth from JEHOVAH.* Jer. xvii. 5. Nor are any, who rely on their own doings for acceptance, exempt from the like danger.

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bitterest enemies. We are forbidden to love their *sin*s, but must love their *souls*, desire and pray for their conversion, forgive *from our hearts* all injuries, and be ready to return good for evil, which is insisted on as a fruit and evidence of justifying faith. Gal. v. 6. Mat. v. 44.—xviii. 35. By the same faith the heart is purified. Acts xv. 9. The Holy Spirit, who dwells in the believer and works faith in his heart, produces in him likewise all those meek and amiable dispositions, heavenly tempers and holy affections, by which, in his measure, he is *changed into the image of CHRIST*. 1 Cor. iii. 16. Gal. v. 22. 2 Cor. iii. 18. This faith sets him upon the conscientious discharge of all relative and social duties; and leads him to behave in every capacity and station as *in the sight of God*, and to walk continually in *His fear*, according to the rule of *His word*. Acts ix. 31. Through faith in Christ he is *dead to sin*, which therefore must no longer reign in his mortal body: and believing assuredly the divine promises, that God will be *his God*, and that his enemies shall not prevail, he proceeds to *cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*. Rom. vi. 2, 11, 12, 14. 2 Cor. vi. 16, and vii. 1. *Faith overcometh the world*. 1 John v. 4. The believer resting on CHRIST, who hath already *conquered for him*, cannot be moved from his hopes by any temporal assaults, or changes, and is superior to all troubles, afflictions, and even death itself, *whilst he looks not at the things which are seen, but at the things which are not seen*. John xvi. 33. Rom. viii. 35—39. 2 Cor. iv. 18. Being really taught to eye the world as an enemy, he renounces the wisdom, and abhors the evil practices of it, looks with indifference on its fading profits and glories, dreads its ensnaring blandishments more than its frowns, *sets his affections on things above, not on things on the earth*, and thus is *crucified to that world who crucified the Lord of Glory*. Col. iii. 2. Gal. vi. 14. 1 Cor. ii. 8. He has sure evidence
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that *his treasure is in heaven*; for *his heart is there also*; which cannot be true of any unregenerate and worldly person; for the thoughts, desires, cares, pursuits and happiness of such an one are *below, sensual and earthly*; and this is manifest from his *conversation*. Mat. vi. 21. Phil. iii. 19. *Holiness* is secured in the covenant of grace on a footing equally stable with *justification itself*; so that *without it no man shall see the Lord*. Heb. xii. 14. God, who engaged to *forgive all the iniquities* of His people, engaged also to *put His fear and write His law in their hearts*, to *give them a new heart and a new spirit*, and to *cause them to walk in His statutes, to keep His judgments and do them*. Jer. xxxi. 33, with Heb. x. 16. Jer. xxxii. 40. Ezek. xxxvi. 26. All known sin, even in thought, is become abominable to them: and they hate it because sin is hateful to God, and rebellion against HIM whom they are now *made willing to serve*; and because CHRIST died to *put it away*; and because they find by experience that sin is their worst enemy; and that if allowed, or persisted in, it darkens all their evidences, and destroys all their present comfort and happiness. In a word, the end of their obedience is, not to justify themselves before God, or to gain the praise of men, which they are taught not to expect: but it is to *shew forth the praises of HIM, who hath called them out of darkness into His marvellous light*, and to *adorn the doctrine of God their Saviour in all things*. John xv. 19. 1 Pet. ii. 9. Tit. ii. 10. Blessed are they who are taught by *real experience* these inestimable truths, and who have learnt, not the *form only*, but the *power of godliness*. 2 Tim. iii. 5. And may I not add, blessed are we as a *national Church*, whose *standing Articles of faith* are so *becoming the sound doctrine of God's word**? This has been proved in many instances, by

* As it is good to be *zealously affected always in a good thing* (Gal. iv.), let us not forget, nor undervalue our peculiar privileges, *neither be unthankful*. Surely this nation has been eminently favoured in the respect above.

by undeniable testimonies; and more, in abundance, might be produced, if there were occasion. It also appears that these precious truths, like links of the same golden chain, do so hang together by necessary connection and consequence, that it is impossible to remove *one* without destroying the harmony and injuring the validity of the *whole*. But this can never be done; for being *that doctrine*, by the knowledge of which God is *pleased* to bring sinners to Himself, it has *living seals* to its Truth in every age; and must subsist, against the united opposition of *earth and hell*, till all the *redeemed* are *gathered in*, and *that day* arrive, *when the LORD JESUS shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that KNOW not GOD, and that OBEY not the GOSPEL of our LORD JESUS CHRIST; who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that BELIEVE.* 2 Theff. i.

above-mentioned. Happy is the lot of those in the establishment, who are *privileged* to receive from the Church's servants that pure and wholesome doctrine which she has taken from the book of God! And happily circumstanced is the *faithful minister*, who, whilst he publishes these TRUTHS, which have ever been hated by ungodly men and opposed in the world, is enabled to *stop the mouths of gainsayers* from those very STANDARDS which he has solemnly professed to *believe*! But we should ever remember, that *men* are *nothing* in themselves; and when useful to others are *no more than instruments* in His hand, from whom proceed both the *means* and the *blessing*. Above all then let praise be ascribed to GOD, who, because He would make His *mercy known* in a guilty land, was pleased to lead our first Reformers by His Spirit into the true knowledge of His word; and caused such a blaze of Gospel light to burst from the depths of satanical darkness as shone from shore to shore, and from the cottage to the throne; and which we pray our sins may never provoke Him to withdraw!—And who also, in farther confirmation of the TRUTH, gave His servants strength to defend it at the loss of *all besides*, and to *seal their testimony with their blood*, which they esteemed the highest honour to be met with in a *revolted world*, and were *THANKFUL*! Their *tribulation* and *death* may also remind us, that *we have this treasure in EARTHEN vessels; that the EXCELLENCY of the POWER may be of GOD and not of us.* 2 Cor. iv. 7.

T H E E N D.

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